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CHRISTIAN HEROISM.

"Quit you like men."—1 Cor. 16:13.

Jubilee Conference Sermon delivered by F. W. GREENWOOD.



INTRODUCTION.

We are celebrating to-day, not the success of our own labors, but the triumphs of the pioneers of the 19th century reformation, those heroic souls who stood for right, when right was miscalled wrong. They came out from various sectarian bodies and banded themselves together, a glorious few, to restore primitive Christianity. What a Herculean task! what faith! what zeal! what heroism! Theirs was a constant fight against superstition, sectarianism, and time-honored customs; ours is the march of victory. We take up the work where they left off, but much remains to be done. We have entered into their labors, and we must also enter into their spirit, or we shall fail to reap the full reward of their efforts. We need the spirit of Christian heroism as much to-day as did our forefathers who led the van.

"Our fathers were high-minded men,
Who firmly kept the faith;
To freedom and to conscience true,
In danger and in death;
Great names had they, but greater souls,
True heroes of their age,
Who like a rock in stormy seas,
Defied opposing rage.

"For all they suffered, little cared
Those earnest men and wise,
Their zeal for Christ, their love of truth;
Made them the shame despise;
Nor should their deeds be e'er forgot,
For noble men were they,
Who struggled hard for sacred rights,
And bravely won the day.

"As faithful as our fathers were,
May we their children be;
And in our hearts their spirit live,
That gained our liberty;
God help us all to do and dare
Whatever can be done,
Till for the good old cause of truth
The victory shall be won."

Our text is one of the keynotes of Christianity. It is a call to manliness, to heroism. There is a current idea that religion is for old women and children, that it is unmanly. This is a mere subterfuge. If by unmanly they mean that Christians cannot stoop to meanness, immorality and drunkenness, then we are glad to be unmanly. Emerson says, "The mind is the standard of the man." Looking at man from a worldly point of view, we see that Emerson is right. Great feats of strength may give a man popularity for a few months, or a few years at most, but men of mere physical strength and brute force are soon forgotten, while men of brains leave their "footprints on the sands of time." Deeds of physical bravery call forth our unstinted praise, but at the same time we know that under the excitement of the moment, and the prompting of sympathy, it becomes comparatively easy to dare and to do. How different in the realm of morals! Here we act after much calm reflection, after having counted the cost; and alas, too often we have to go counter to our feelings and to the customs of society. It means self-sacrifice, the loss of friendships, the taunts of our fellows, the laughter of derision.

1.—Heroism in the Realm of Mind.

1. WHAT IS HEROISM? Hero is simply the English form of the Greek *heros*, which primarily meant "a man," a real man, a separate and unmistakable man, as distinct from *anthropos*, or mankind in general. By a recognition of this very truth, that a man's distinctness as a man among men measures his exceptional character and capabilities, the Greeks came to call a great, grand, or pre-eminent man a hero, as another way of saying that he was a "distinguished" man. We conclude, then, that a hero is a man. A real man is a hero. There is heroism in all real manliness.

2. THE MIND IS THE STANDARD OF THE MAN. As a man thinks, so he is. Christ

points this out clearly in his sermon on the mount. Men bear straight for things low, mean and vile, because their minds are fixed upon those things. Men are noble, grand, heroic, because their minds are fixed upon him who was noble, grand, heroic. Carlyle asks, "If hero means *sincere* man, why may not every one of us be a hero?" The answer is that it requires character to make one willing to be a man. Most men are afraid to be themselves. They shrink from being distinguished. They prefer to conform themselves to the common standard of their sphere—to be like others rather than be like themselves alone. Where this feeling prevails, heroism is an impossibility. To be heroes we must dare to be ourselves, even though the whole world is against us. *A man's real strength* is not measured by what he has, but by what he is. A man is strong only in his manhood. One of the dangers of the age is that we live in crowds, and we become more and more conscious of the crowd, and less and less conscious of ourselves. We are inclined to let the mind and conscience of others take the place of our own. We float with prevailing currents, mere creatures of drift, our self-respect smothered under the accumulation of social influences, till we have no clear sense whether we are ourselves or someone else.

3. THE MIND IS EXPRESSED BY WORD AND DEED. In these days of itching ears, courage is needed to speak the truth. What we think and what we believe, that we should speak, even though the higher critics are all against us. Sometimes silence is golden, but there are times when silence is cowardice, when silence is sin. It is comparatively easy to think what is right, but to speak those thoughts in the presence of power and wrong makes a man individual, makes a man differ from the common standard. We naturally shrink from this, but to be heroes we must dare to be ourselves—"dare to have a purpose firm and dare to make it known."

Alas, how many men to-day go with their party, and vote for their party, though in their minds and hearts they know that they ought to speak and assert their manhood. It is easy to be strong when there is nothing to try our strength, courageous when there are no battles to fight, but to be heroes we must have strength and courage in the prospect of battle and disaster.

"God give us men; a time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their loud profession, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

II.—Heroism in the Social Sphere.

I. THE SLAVERY OF CUSTOM IN SOCIETY. In society we are ruled by custom—never was despotism so absolute in history! Men and women shrink from the sentence of society like convicted culprits. The one unpardonable sin to-day is not to transgress your conscience, but to offend the good graces of Mrs. Grundy. What would people say? What will people think? These are the questions that rack our minds. What is the dictum of society? This is the law that governs our actions to an alarming extent. Nature says that lungs and feet should have all the room they need, but fashion says "No," and so they don't. Nature says it is disgusting to sweep up the filth of the street, carry it into the house and hang it up in the wardrobe, but fashion says it shall be done, and it is done. Nothing is so cruel as fashion, not even fanaticism.

Now there is no need to make ourselves conspicuous by adopting any outlandish style or custom, but at the same time we should not be slaves to society. If we are followers of Christ, we must not be conformed to this world. We must dare to be free.

2. THERE IS A MORE EXCELLENT WAY. We are not under law, but under grace. We must do or refrain from doing because the love of Christ constraineth us. All things may be lawful, but they may not be expedient. We must so act that men may see our good works and glorify our Father who is in heaven. Take the stand that Christ would take. John the Baptist led an abstemious life, but Christ came eating and drinking. The Pharisees found fault with both, but Christ showed us how to live in the world and yet not be of the world. When it came to matters of principle, he rose above the customs of society, though the Pharisees, the leaders of society, railed at him. We must set our faces like a flint against the drinking customs of society, against tobacco, theatre, dancing, gambling, against every custom of society that is antagonistic to the spirit of Christianity. Let us dare to be individual, heroic, and society will gradually change its customs.

"Count me o'er earth's chosen heroes—they were
souls that stood alone,
While the men they agonised for hurled the
contumelious stone,
Stood serene, and down the future saw the golden
beam incline
To the side of perfect justice, mastered by their
faith divine,
By one man's plain truth to manhood and to God's
supreme design."

III.—Heroism in the Spiritual Realm, in the Kingdom of God.

I. IN FAITH. The history of Christianity is a record of Christian heroism. In the eleventh chapter of Hebrews Paul gives us a long list of men who through faith have emblazoned their names on the scroll of glory. Well might he add, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith." But what would Paul say were he here to-day, and could look down the long line of the noble army of Christian martyrs? Methinks he would urge us to follow in their footsteps, to quit us like men, in an exhortation that would fire our very souls! It was a common saying of the opponent of Foreign Missions that any Chinaman would become a Christian for a handful of rice, but the conduct of converts, who by faith met death during the recent Boxer rising rather than renounce Christ, has added another cloud of witnesses to the sky that was already bright with heroic hosts. Seeing, then, that the sky of our religious life is ablaze with light, that the eyes of ten thousand times ten thousand of perfected saints are looking upon us, what manner of men ought we to be? How it should fire our holy ambitions, and encourage us "to do and dare whatever can be done, till for the good old cause of truth the victory shall be won"! What man has done, man can do. Let us, then, by that same power of faith, quit ourselves like men. The teachings of Christ are a finality; therefore, let us by faith live up to his precepts, and we shall become real men, pre-eminent men, heroes.

Take, for instance, the precept, "See that none render evil for evil." John Stuart Mill has said that Christ, in giving such instructions, had done wonders for the ideal of humility and charity in the world, but he had failed to inculcate manliness, and that courage which was so amply developed by the laws of mediæval chivalry. John Stuart Mill thought that the Christian ideal was one-sided, and required to be supplemented by the warlike type, which resents insult, and challenges the aggressor to defend himself. But the feature which stands out prominently in the history of Christianity is the extraordinary heroism which was shown in the face of death and torture by the noble army of martyrs, not only of men, but even of feeble women and tender children. And even now it is harder to terrify the missionary who goes with the gospel than the invader who goes in battle array. Quiet endurance may be more heroic than violent resistance, and the Christian law of bearing personal

insults and injuries meekly tends to the development of the highest courage, and of the truest manliness. There is nothing more courageous, more heroic in all history, than the living up to this precept, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Hall Caine, the famous novelist, said in an address before the Edinburgh Philosophical Institute, "I count him the greatest genius who touches the magnetic and divine cord in humanity which is always waiting to vibrate to the sublime hope of recompense; I count him the greatest man who teaches men that the world is ruled in righteousness. We look around and see wrong-doing victorious and right-doing in the dust; the evil man growing rich and dying in his bed, the good man becoming poor and dying in the street, and our hearts sink, and we say, 'What is God doing after all in this world of his children?' But our days are few, our view is limited, we cannot watch the event long enough to see the end which Providence sees." But by faith we both see and know that God is "too wise to err, and too good to be unkind." By the power of faith we see God at work in his world, ultimately triumphant over all folly and sin, and making even the wrath of men to praise him. Knowing, then, that God is with us, let us school ourselves to think heroic thoughts, so that when the opportunity presents itself we may be carried forward by the divine impetus and quit ourselves like men. Truth admits of no compromise, therefore we must cut our way through.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

Trained Heroism. Herbert D. Ward, in *The Century Magazine*, tells us of a case that happened off Cape Horn. A ship was laboring mightily through the storm. Waves such as are encountered only there in all the world raced irresistibly. It was night, and in a lull the cry "Man overboard!" rang from stem to stern. Without hesitation the helmsman put the wheel "hard up." The watch peered over the sides of the ship into the foam. All at once a man rushed up the companionway. He was in his night clothes. Without waiting a moment, he leaped the rail and plunged overboard. There was only death to be found in the boiling, benumbing waters. By some witchery of Neptune, a cross sea tossed the two men to leeward, and the ship dipped them up. They were both unconscious, and the hero had his man clutched by the hair. Even to the old sailors, used to miracles of the sea, the safety of the two was not so great a marvel as the fact that the man had dared to jump at all; for he was a timid, sea-sick land-lubber making his first voyage, and his seeming cowardice had been the butt of savage scorn. How, then, had he out-dared them all in recklessness? He was asked the question, how could he do it? He answered simply that he had lain awake at nights planning just what he would do if he heard the cry, "Man overboard." It was so hard for him to overcome his instinctive fear of the water that he

had mentally and systematically schooled himself to action. Thus, while his body cringed, his soul was heroic. This habit of mind made it impossible for opportunity to pass by. The intuitive response to his training swept him over the rail before he knew where he was.

Let us keep our eyes firmly fixed upon him who was the world's Hero, and let us constantly study his life and teachings, and thus we shall mentally and spiritually school ourselves to action, for "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory) even as by the Spirit of the Lord."

2. IN LIFE. The characteristic marks of true heroism are sacrifice and service. It is possible to be famous without being heroic. Some may regard the first Napoleon as great. But how miserably mean he looks when we place him by the side of Jesus Christ. Napoleon's selfish purposes, for the achievement of which so much splendid valor was ruthlessly sacrificed, stamp him as one of the vilest and most contemptible of men. On the other hand, the crucified Galilean is by universal consent King of all the world. Inspired by him we can all be heroes—in our virtues, in our homes, in our lives. He holds out to us his nail-pierced hand, which despite its scars is stronger than the strong, that grasping it we may rise to altitudes before undreamed of.

Let us remember that the greatest battles ever fought are not those emblazoned by history, whose echoes resound "through the corridors of time," but those fought on the silent battlefields of the heart. The sincerest martyrs have often been crucified on unseen crosses, and burned with invisible flames, and the greatest heroes have been those who have fought and gained the victory in the unseen battles with unseen foes, the principalities and powers of evil. Here the smallest child can be a hero and a conqueror, and wear a crown of glory.

Then come the silent workers; the noble martyrs to principle, who refuse to act basely though the heart should break; the uncomplaining household drudges who sacrifice themselves for husbands, brothers, and children; and this not in the face of an admiring crowd, but simply and unostentatiously in the line of duty—these are a transfigured band whose names are enrolled in heaven.

Heroism is the outcome of faith nurtured and fostered by many circumstances, much thought, and many soul-stirrings. True heroism survives only after many life-struggles. He who cheerfully fights life's battles, who manfully carries on the conflict at any odds, to the bitter end it may be, is the true hero. It is one thing to perform an isolated or specially directed heroic act, and another to sustain a life of heroism; it is one thing to march to the "blare of bannered trumpets," and another to gain a moral victory in the calm of domestic life. No wild enthusiasm at the cannon's mouth can surpass the enthusiasm that carries a man through the irksome and arduous duties of everyday life. If we have faith, and if heroism is the outcome of faith, then it is time to stop the rattle of words

and to begin to act and to be. The sword of the Spirit is not for dress parades, but for use in fighting the good fight of faith until our warfare cease. If we have the spirit of manhood and heroism, we shall arise, stand forward, and act.

Sacrifice and service are the outcome of submission. The secret of all courage is to bring our rebellious wills into harmony with his will, the will of God. Look at the Afghans how they fight! Because their whole nature has been absorbed into the one thought of submission of will to Allah and Allah's prophet, these men come storming through all difficulties with their lives in their hands; they do not care whether they live or die, and so nothing can stop them from doing what they want to do. And you and I may come to the same elevation and grand independence of consequences in our hearts and lives if we will bring our rebellious wills into harmony with his will, and say, "Father, not my will, but thine be done." If we have the mind that was in Christ we shall be submissive with childlike obedience, and yet brave with more than human courage. When Henry George was nominated for mayor of New York he said, "I will accept the nomination, even if I die for it." The nomination cost him his life, as he died from over-exertion during the campaign. It was a decision worthy of a great man, and showed an heroic spirit.

Such determination, devotion and heroism are needed in the cause of Christ. The church needs men who will serve at the cost of sacrifice. Our churches lack organisation and spiritual oversight because we lack men who in the hour of duty will not consider self, but who, heeding conscience and God, will go in the spirit of Esther when she said, "If I perish, I perish"; and of Paul, who exclaimed, "Neither count I my life dear unto myself, so that I might finish my course with joy."

During the late South African War so great was the feeling of patriotism and enthusiasm that not only did time-expired men volunteer and go again to suffer and bleed for their country, but rather than remain inactive officers enlisted as privates, and thus proved that their desire was not to lead but to serve. They served at the cost of sacrifice.

When we have this spirit in the church we shall have no lack of men qualified for office who will stand for service, no lack of deacons, elders, preachers and missionaries. If such heroic enthusiasm can be aroused in the cause of bloodshed and carnage and the glory of an earthly king, how much more should our heroism be enkindled in the cause of the great King of kings, and the great kingdom of all kingdoms! There is no heroism so great as self-surrender to God's will, without regard to consequences.

When Napoleon was crossing the Alps, his army sometimes grew laggard in the way. He ordered the music to play. This was enough for most of those in the ranks. But there were some who still toiled on spiritless and forlorn. At last he put these by themselves in one battalion. Still confident in the use of his singular expedient, he bade the bands play for them the home songs of France, that the thought of sunny scenes

behind might kindle the men's enthusiasm. That succeeded well with many of the sad platoons. Yet still there remained a class among the rest whose drooping was inveterate. Finally the great commander marshalled these into a troop by themselves once more. Suddenly he ordered the trumpets to sound the charge of battle. This was a thing no French soldier ever refused. Wild, indeed, was the fire which ran through the hitherto dispirited host. They knew nothing of the way in which the instant engagement was sprung upon them, nor just where lay the foe. What they did know was that the clang which was pealing through the mountain solitudes meant war.

Most men need some inspiration in religious life to keep them up. Songs of home and of heaven will do much; but the day arrives to many when only a sharp, peremptory summons will arouse them. The blast of a war cry alone can make the hearts kindle which before were low.

That trumpet blast is sounding now. Arouse, ye laggard souls! Come out into the black night of sin that hurtles with storm and war. Grasp the sword of the Spirit, and quit you like men!

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

"A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame:
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

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THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 2: The Prime Postulate.

"He that cometh to God must believe that he is."—Heb. 11 : 6.

There can be no possible "saving of the soul" apart from union with God, the source of all life. There can be no union with him apart from a veritable coming into him—unto that God who "redeemeth the souls of his servants" (Psalm 34 : 22).

Furthermore, that coming must be in such fashion as is "well pleasing unto him." In the portion of the verse immediately preceding the text the inspired author says, unconditionally, that "without faith it is impossible to be well pleasing" unto God. In this affirmation there is postulated the essential, indispensable necessity for the possession of faith as a prerequisite to an assurance of the divine complaisancy. It is in extension of this thought, and in justification of his affirmation, that the writer adds, "For, he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (R.V.).

The believing here predicated as the first step in the awakening of that faith the possession of which is indispensable to an acceptable approach to God is distinctly a mental act, the apprehension of the facts of evidence and the formation of a judgment in relation to them. It is, however, an exercise of the rational powers in relation to matters having direct bearing upon the spiritual nature of the believer. It includes not simply a recognition, as an abstract proposition, that there is a God, but it takes distinct account of the divine attitude and disposition towards the seeking soul. There is consequently that in the thing intellectually accepted which appeals to the spiritual side of the believer's nature, so calling into play the activities of trust and affection. It is thus, as the author rightly infers, that faith is begotten in the awakened soul. The mental precedes the spiritual, as the spiritual goes before the moral, in the great work of human regeneration.

"He that cometh to God must believe." Thus is indicated the true commencing point of human activity in the all-important work of the "saving of the soul." Reverently let it be said nowhere else could that work begin. Through three avenues man is capable of putting forth energy which manifests his power—the physical, the mental and the spiritual activities of his nature. Of these

three avenues, two are absolutely closed against him as ways of approach to the Deity. Physically he is incapable, and spiritually he is dead, and the great call to regeneration is addressed to reason, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. 5 : 14). It is mentally, alone, that the natural man is amenable to the appeal of those things and statements, external to himself, that rightly apprehended correct his judgment, influence his will and call into sanctified activity the powers of his spiritual nature through the regenerating influence of the Holy Spirit by the operation of the Word.

The commencing point of human activity—but not of the divine. All that is external to the individual, all that constitutes the material upon which the activities of the mind are exercised, in the acts of apprehension, reflection, and judgment, leading up to belief, are divinely provided, and are in the nature of foundations upon which the prospective faith will ultimately rest.

It is tacitly assumed that the two-fold belief spoken of as necessary to possession of faith, and assuring an acceptable approach unto God, is sufficient to the end contemplated. This assumption is justified. In their expansion the two propositions are found to involve—

An unqualified acknowledgment of the existence of God;

An acceptance of the genuineness and authority of the divine revelation through which he has been pleased to reveal his perfections and will to man: and such an adequate apprehension of the attitude and disposition of God towards man to assure the possibility of a return to him, and to supply a compelling motive to induce such a return.

Primarily the appeal upon all these points is directly to the mental faculty of the receptive consciousness, but, as already indicated, the matter of the appeal is so directly personal that, if it be clearly apprehended, and intellectually acquiesced in, there must necessarily be a corresponding awakening on the spiritual side of the believer's nature. This is a natural psychological consequence—trust follows in the footsteps of a true belief; and so springs

into being that faith that "believeth with the heart unto righteousness" (Rom. 10 : 10).

But whilst it is certain that for any rational creature to approach unto the Deity there must be belief in the verity of his existence and an assurance as to the possibility and advantage of an approach unto him, it is questionable whether this is the thought pervading the mind of the author of our text. It is highly probable that the force of his affirmation lies in the assertion of the necessity for approach to God by faith, in contradistinction to by knowledge—"must believe"—this being the only possible avenue of approach. If this be the intention of the statement, then the affirmation is abundantly justified. The spiritual things of God are not cognisable by the physical senses, any further than they have been revealed through physical manifestations. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. 2 : 14).

None of the physical senses, nor all of them combined, are adequate to essay the task of "finding out God." All attempts at the formulation of a natural religion, apart from guidance borrowed from the divine revelation, have proved conspicuous and dismal failures. A summary of the activities of the ages in this direction is crystallised in one brief sentence, "The world through its wisdom knew not God" (1 Cor. 1 : 21).

Whatever view may be taken of the force of the imperative in our text, whether as indicating the things to be believed, or as predicating belief as indispensable to an approach to the divine presence, the fact stands, in either case, that this faith, which is the consequence of belief, is an essential possession in the individual who aspires to the divine approval.

To expand the thought of the writer we may say, then, that without belief and trust in the being of God, and in the revelation through which he has been pleased to make himself known, it is impossible to be well-pleasing unto him, because he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. This is the faith spoken of—a combined mental and spiritual operation, originating in the individual, called into activity by that which has been presented to the intellect, received through the natural senses, tried in the crucible of rational judgment, and approved as true, and finally accepted in trustful reverence of its faithfulness.

This conception of faith presents to the mind a series of dependencies—

1. The primary beliefs out of which it originates;
2. The actual revelation from which the primary beliefs are derived; and,
3. The precedent divine purpose and provision, proclaimed by the revelation of which it is the subject.

All of these lie in due and orderly succession under the postulated faith, in the nature of immutable foundations upon which it rests.

But why foundations? To discriminate between the divine provision, and the revelation through which a knowledge thereof is made accessible to man. But, again, what

purpose is served by this discrimination? Surely the one is as indispensable as the other in the work of saving the soul! The provision would be in itself inoperative to produce belief apart from a revelation making its provisions known: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher" (Rom. 10: 14).

The most satisfactory reply to this inquiry is to point out that the distinction is at once in agreement with the analogies drawn from natural things and is agreeable to the usages of the inspired authors of divine revelation.

The analogies drawn from material things would lead to the expectation that there should be at least two foundations—the natural, the bed-rock; and the structural, that which has been builded thereon, carried down to the natural resting-place, and reared upwards to the structure it is designed to support. In material building these two foundations are carefully discriminated, and it is always clearly recognised that the goodness of the one can in no wise make amends for inherent or accidental defects in the other.

The language of revelation justifies the expectation to which we are led by the analogies to which reference has been made. The natural foundation, the bed-rock provision, is clearly indicated. The prophet Isaiah represents Jehovah as saying, "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28: 16). The apostle Paul identifies that foundation: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

As to the structural foundation, that wherein the agency of man is seen in co-operation with the divine power, we have foundations which are distinctly affirmed to have been laid by man. Foremost among these stands the man, introduced by the great Master himself, who "dugged and went deep and laid a foundation upon the rock" (Luke 6: 48). Let it be remembered, in passing, that it was upon the soundness of this building that the stability of his edifice finally depended. The apostle Paul also did some foundation building, for he says, "As a wise masterbuilder I laid a foundation" (1 Cor. 3: 10). Nor was he singular in this matter; others had done even as himself, and so he shaped his course in the extension of his work so as to avoid building "upon another man's foundation" (Rom. 15: 7).

Here, then, are the two foundations of faith. On these it rests, if the structural part of the work has been well consolidated, securely and immovable, despite all the assaults of doubt and the suggestions of scepticism. It is the faith that is united with the bed-rock below, that is structurally sound in its extension to the point where it makes its existence evident, that is postulated as the indispensable condition to being "well-pleasing unto God," which is said to be the priceless possession that is "unto the saving of the soul."

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"They searched the Scriptures daily."—Acts 17: 11.

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Sept. 1...	" 135, 136 ...	" 12
" 2...	" 137, 138, 139...	" 13
" 3...	" 140, 141, 142...	" 14: 1-20
" 4...	" 143, 144, 145...	" 14: 21-40
" 5...	" 146, 147 ...	" 15: 1-28
" 6...	" 148, 149, 150...	" 15: 29 58
" 7...	Pro. 1, 2 ...	" 16
" 8...	" 3, 4, 5 ...	2 Cor. 1
" 9...	" 6, 7 ...	" 2
" 10...	" 8, 9 ...	" 3
" 11...	" 10, 11, 12 ...	" 4
" 12...	" 13, 14, 15 ...	" 5
" 13...	" 16, 17, 18 ...	" 6

South Yarra report: "Although there has been little heard of us as a society, still we have been moving, if slowly, yet steadily onward. Starting with a roll of 18 active, 2 associate and 2 honorary members, and though losing 2 by removals and 2 by resignations, we have now 20 actives. The number of associates was 4, but during the past month our hearts have been gladdened by 2 of them deciding for Christ and becoming active members. For this we are thankful to God. Our first anniversary will be celebrated early in September.

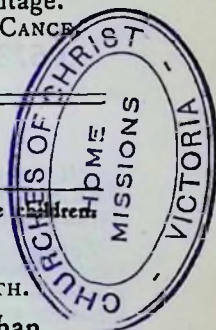
Splendid and encouraging progress is being reported from all directions. Lygon-st. has now the largest membership in Australia, and is doing splendid work. Hawthorn have started a society under promising conditions. Preston expect to give us something good in a few weeks. They have their meetings now in the Bradford Hall, High-st., every Monday evening, and so expect to go ahead much better. North Melbourne and Fitzroy Tabernacle held a united consecration service at North Melbourne, and had a great meeting. They recommend this plan to others.

"Should Christians join as associate members?" was a question asked at our last Union meeting. No. The model Constitution says: "Associates are all young persons, who are not at present willing to be considered decided Christians." The honorary membership provides for those Christians who cannot fulfil the pledge, but who desire to be connected with the society.

Will all country societies please send their secretary's name and address to the Union Secretary, who desires to get into touch with every society for mutual advantage.

W. McCANCE

28 Erskine-st., N. Melb.



Sunday School.

Then were there brought unto him little children.—Matthew 19: 13.

LESSON FOR SEPTEMBER 6TH.

Death of Saul and Jonathan.

Lesson—1 Sam. 31: 1-13. Study chapters 27-31.

Golden Text—"There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. 14: 12.

David flies with his 600 men to the Philistines. Here he finds favor with Achish, king of Gath, and dwells with him (1 Sam. 27: 5-7). Once more war commences between Philistia and Israel. King Saul concentrates his forces at Gilboa, on the borders of the Plain of Esdraelon, about 20 miles north-east of the city of Samaria. Gilboa is the scene of our present lesson. Here was fought, just 183 years before, the great battle in which Gideon subdued the Midianites (Judges 7: 1). Esdraelon was the highway between the Sea of Galilee and Damascus on the north, and Judea and Jerusalem on the south. We would naturally conclude that the end that the Philistines had in view was the securing of this key, thereby cutting Saul's kingdom in two parts. Saul defended this position, and it cost him his life.

Previous to the battle of Gilboa, Saul consulted the witch of Endor (1 Sam. 28: 1-15). Going in disguise by night to the witch, he requests her to bring up the spirit of Samuel. This is done, and the spirit of Samuel pronounces the doom of Saul, saying, "Because thou obeyedst not the voice of Jehovah, and didst not execute his fierce wrath upon Amalek, therefore hath Jehovah done this thing unto thee this day." Continuing, Samuel further tells Saul that his army shall be delivered into "the hand of the Philistines." Obviously Saul was filled with fear. Saul's feelings at this time must have been anything but pleasant. Deserted by his subjects, disowned by God, his tottering throne now threatened by his old enemies—all this must have made him a miserable wretch! His friends are unable to give him comfort now. Smitten by conscience, his life is a burden. With feelings as these he goes out to head Israel against the Philistines at Gilboa.

Evidently the battle did not take very long to be decisive. Israel's hosts fled, and were driven up the slopes of Gilboa. Encouraged, the Philistines redouble their efforts. A Philistine archer hit and wounded Saul. The end is drawing near. Rather than die at the hand of his enemies, Saul slew himself. Truly the way of those that sin is hard. The whole house of Saul was wiped out. Disobedient to God, a dishonor to his kingdom, a disgrace to himself—all ended in his death.

H. G. MASTON.

* THE *
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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

The Creation and Deluge Tablets.

Not the least interesting question brought to the surface by recent discoveries in Babylon and Assyria is that involved in the finding of certain tablets containing pre-Mosaic records of creation and the deluge. Naturally, the discovery of these has given rise to various conjectures as to the question of origin; and not only the question of origin, but the relation of the Mosaic documents to the traditions of Babylon in regard to these two great events. As in history it was impossible to escape making comparisons between the Mosaic and the Babylonish records, so in the higher sphere of religion it was equally impossible to shirk the responsibility of answering any questions suggested by discoveries that had any re-

semblance to Biblical narratives. When first these ancient documents were dug up from the places in which they had been buried for long ages, it was felt by many that the results of comparison would be destructive of the authenticity of Scripture history. These fears were groundless. "Face to face," says W. St. Chad. Boscawin, "with the contemporary records of the empires of the East, with histories in cuneiform and hieroglyphics, the roll of Israel's story sinks into no dark shadow of falsehood, but shines bright with the light of historic truth." And, as we leave the fields of history to enter into the study of comparative religion, we may do so without fear, and with a sure and certain hope of a triumphant issue. There may be a difference of opinion as to whether the story of creation as told in Genesis is necessarily involved in our conception of religion, but so far as we are concerned it certainly is. It is the starting point of revealed religion, and is so for one reason if no other, namely, that it strikes the first note of a theistic conception of creation. When, therefore, we are asked to believe that the Mosaic record of creation was obtained from such Babylonish tablets as those which have recently come to light, we refuse to do so: not because we are bigoted and conservative, but because the circumstances of the case do not require that we should.

It is a matter of profound surprise to us how soon some professed friends of the Bible surrender themselves to the sway of rationalistic criticism. At its bidding Moses becomes a myth, and a Babylonish brick assumes the attributes of infallibility. Now, while we are quite willing to regard a brick recovered from the libraries of ancient Babylon as a very wonderful and interesting thing, we do not see in it anything that should cause us to surrender our reason. If it is assumed that Moses got his ideas from the tablets of Babylon, how was it that he managed to bring out of the chaos of rubbish the sublime story of Genesis? Referring to this aspect of the question, Professor Wace says: "Even if there were any reason for believing that the original source of this chapter [the first of Genesis] is to be found in Babylonian myths—the Babylonian myths which have been recently brought to light—there still would be no natural explanation of the means by which the Hebrew writer was able to purify these myths, conceived, as Professor Driver himself has considered, in a spirit of unrestrained and grotesque polytheism, and mould them in the expression of great cardinal truths and to the declaration, at least in general terms, of the great law of development."

The story of creation as told in Genesis is eminently sane, and is regarded by many distinguished authorities as a valuable scientific primer. It was possible for a man of science, sufficiently distinguished to be the President of the British Association, to state less than ten years ago that it would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate as the first chapter of Genesis. If Moses was able to construct such a cosmogony out of Babylonian rubbish he must have obtained this ability from other than human sources, and thus anticipated modern science by thousands of years. And if he could do this, it must be evident to the meanest comprehension that he could have told the whole story quite independently of Babylonian myths.

There is, however, another way of accounting for the Mosaic and Babylonian records. It is very simple and eminently reasonable. It supposes an early revelation, received in its purity into the Mosaic annals, but corrupted and depraved in its Babylonish home. In the nature of things, no man witnessed the great drama of creation, therefore no one could speak from self-knowledge. In the days of primeval man, and later on, the science of geology was unknown. Indeed, geology is only a thing of comparatively modern days. If then, in the far back ages, an approximation so closely to the truth as in Genesis was achieved, the inevitable and necessary conclusion is that it was achieved by means of a revelation from God himself. This is quite in keeping with what Genesis has to say for itself. It is quite in accordance with the fact that Abram appears as a monotheist in the midst of abounding polytheism. He was the representative of the foundation thought of *theism* found in Genesis, while his contemporaries were the representatives of that thought corrupted and degraded by the polytheism of Babylon. There is, therefore, not the slightest need to look elsewhere for an explanation of the facts as we find them. Professor Wace says, "As a matter of fact there is no good reason whatever for supposing that the narrative in the first chapter of Genesis was derived from these Babylonian sources. All that has been shown is that there are certain resemblances between the two, and the resemblance is well accounted for by supposing the Hebrew narrative to be the earlier and the Babylonian to be a perversion either of the narrative itself or of the traditions which it embodies." Professor Kittle, of Leipsig, one of the leading critics of Germany, in a treatise on Babylonian excavations and Biblical history, observes: "This much is certain, the Biblical

conception of the universe which constitutes part of our faith, in so far as it does so, is not a Babylonian conception, but extremely ancient knowledge, partly the result of experience and partly revealed by God to man and preserved among his people." And Professor Wace adds: "The more this chapter of Genesis is considered in its relation to the monstrous myths and dreams respecting the creation of the world which have prevailed elsewhere, the more will it be seen to be one of the strongest evidences of the miraculous and divine inspiration of the writers of the Bible."

In reference to the deluge tablets, and the relation of the deluge narrative in Genesis to them, much need not be said. Here we are in the realm of history. No event of such importance in the history of the world could be expected to be confined to the pages of one book or to the annals of one people. Consequently, the existence of kindred narratives in Babylon and elsewhere is strong independent corroborative evidence of the fact that "a great convulsion in the nature of a flood did actually take place." Here again the assumption is permissible that the narrative of Genesis being the simpler, and free altogether from a grotesque polytheism, is the earlier and purer, and the Babylonian a corruption thereof, round which many idolatrous conceits had gathered. It is a well-known fact that the further you go back in the history of a thing, the simpler and purer you find it. It takes time for myths to grow and flourish, and when you find them they are certain evidence of a later date. Only prejudiced and ill-balanced minds would make an exception in favor of the Babylonian narratives.

Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (R.V.)

"Teach me to do the thing that pleaseth thee, for thou art my God."

PRESIDENT.—Mrs. J. A. Davies, Church-st., Hawthorn.
VICE PRESIDENTS.—Mrs. A. B. Maston, Mrs. Chown.

:"He liveth long who liveth well,—
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain."

OUR CONSTITUTION.

The sisters will remember that a committee, consisting of Mrs. C. L. Thurgood, Mrs. J. E. Brown, Mrs. R. Lyall, Mrs. W. C. Craigie, Mrs. A. Millis, Mrs. W. Forbes and Mrs. R. B. Davis, were appointed by the Sisters' Conference to revise the Constitution. The following is to be submitted for approval at the Sisters' Conference, 1904. Will our sisters kindly preserve a copy, so as to be prepared to discuss it.

Constitution and By-laws.

ARTICLE I.

NAME.—That the name be "The Sisters' Auxiliary Conference to the General Conference of the Associated Churches of Christ in Victoria."

ARTICLE II.

OBJECTS.—That it shall have for its object the giving of hearty support to the General Conference in all its movements, especially work wherein sisters may with fitness engage; also the enlisting of the sympathies and interest of every sister in all our churches to more efficient work for the Lord.

ARTICLE III.

BASIS OF UNION.—The Conference shall be open to the sisters of all the churches of Christ of the General Conference of Victoria.

ARTICLE IV.

REPRESENTATION.—That the sisters of the churches included in this Auxiliary Conference shall be entitled to be represented at all the meetings of this Conference by sending two representatives, no sister however to represent more than one church.

REQUESTED.—That the secretary of the churches shall send the names of the representatives to the Secretary of the Sisters' Conference prior to the Annual Meeting.

ARTICLE V.

CONDUCT OF BUSINESS AND VOTING.—All sisters of Conference shall enjoy equal rights in regard to the discussion of all matters that may engage the attention of the Conference (subject to such standing orders as may hereafter be provided), and shall be eligible for appointment to any office under the Conference. Representatives only shall vote for the election of officers and members of Committee and the expenditure of money. All sisters at the Conference shall be entitled to vote on all other questions except when a division is called for, when representatives only shall vote. The voting for officers and members of Committees shall be by ballot.

ARTICLE VI.

EXECUTIVE.—The Executive Council of the Conference shall consist of a President, two Vice-Presidents, Secretary, Treasurer, Assistant and Financial Secretary, and Superintendents of Committees, all of whom shall be nominated and elected by the vote of the Annual Conference and shall hold office for one year.

The Executive Council shall be responsible to the Conference for the proper convening and orderly conduct of all its meetings, and the due recording of all its votes and proceedings, and for the proper carrying out of all decisions arrived at by Conference and not referred to the province of any of the Committees.

ARTICLE VII.

COMMITTEES.—There shall be Committees appointed in furtherance of Home Missions, Foreign Missions, Dorcas Work, Hospital Visitation, Temperance Work, Prayer Meetings, and any other work that may arise, all of whom shall be nominated and elected by the Annual Conference.

The number of members to be on the beforementioned Committees shall be as follows (with power to add to the numbers):

Home Missions	5
Foreign Missions	5
Dorcas Work	5
Hospital Visitation	5
Temperance Work	5
Prayer Meetings	5

ARTICLE VIII.

MEETINGS OF CONFERENCE.—The date and place of each Annual Meeting shall be decided by the sisters assembled in Conference, in connection with the General Conference.

The Executive sisters shall fix their own time and place of meeting for business during the year.

ARTICLE IX.

NOTICE OF BUSINESS.—That five weeks' notice shall be given in writing to the Executive of all business to be brought forward at any meeting of the Conference, such notice to set forth fully the motion to be made and to be signed by the proposer, and no matter of which such notice shall not have been given shall be discussed at any such meeting of the Conference unless by the express consent and permission of such meeting.

ARTICLE X.

BY-LAWS AND STANDING ORDERS.—That such laws and standing orders as may be necessary to the orderly conduct of the deliberations shall be framed by the Executive and approved by the vote of the Conference, and shall thereafter be construed as a part of this Constitution.

Provided.—That no by-law or standing order shall be of any force if it be contrary to the spirit of this Constitution; and

Further Provided.—That subject to the preceding proviso the Conference may at any time at its own discretion suspend, amend, or rescind any or all of such by-laws or standing orders as the case may be.

ARTICLE XI.

AMENDMENT OF CONSTITUTION.—That no amendment of this Constitution shall be entertained except at an Annual Meeting.

That five weeks' notice of intention to propose any amendment of the Constitution shall be given in writing to the Executive, and be signed by the proposer.

BY-LAWS.

1. That a meeting for praise and prayer be held once a month.

2. That application for use of crockery be made to the Secretary of the Sisters' Conference, and that all articles broken shall be replaced by the borrower.

RULES OF ORDER.

1. Members are not permitted to converse with each other, or to pass between the chair and the meeting during the business-portion of the meeting, or to speak without rising to address the chair, or to proceed before the chair accords its recognition.

2. That no business shall be transacted unless notice thereof has been given at a previous meeting.

3. That no member shall speak more than once on any motion, unless in explanation; no new matter may be permitted.

4. Any original motion must be moved and seconded, when it is open for debate. If amended, and amendment seconded, the votes are first taken on the amendment; if not carried the original motion is put, which may be again amended, carried or rejected.

5. If, in the judgment of any member, a motion has been carried hurriedly, without giving sufficient opportunity for debate, such member may give notice of a motion to rescind the resolution at a future meeting, when it must again come before the meeting in the usual manner.

—o—

SPECIAL RULE.—All motions and resolutions should be reduced to writing and after reading placed in the hands of the Secretary.

—o—

The Victorian Sisters' Executive met on August 7th, Mrs. Maston conducting the devotional exercises. Mrs. Robert Lyall read an excellent paper on "Conversation." A very interesting traveller's letter was read from our Treasurer, Mrs. B. J. Kemp, telling of her travels in Europe. The President reported a visit to Ballarat sisters, and the good time enjoyed there. Sister Mrs. Trinnick told of three sisters' prayer meetings, viz., Footscray, Preston and North Fitzroy. The Sunday School additions were reported as follows:—North Carlton, 1; Swanston-st., 1; St. Kilda, 1; Balmain-st., 1; North Richmond, 1; Lygon-st., 1. A sisters' temperance meeting was held on July 23rd at North Fitzroy, with Miss Todd as speaker, and one pledge was taken as a result of the meeting. Balmain-st. Band of Hope has at present about 60 members on the roll. There are 200 signatures in its pledge book. A number of the boys have signed the anti-cigarette pledge. 27 visits have been paid to the hospitals, and 163 books, 121 tracts, illustrated papers, pictorial papers, cakes, scones, fruit and sweets distributed. A very interesting letter was read from Miss Thompson, telling of her return to Harda with improved health. The balance sheet of monies collected by Mrs. M. Zelius for Sarubai, Miss Thompson's Bible-woman, from April, 1900, to March, 1903, was received. Total, £36/12/-; paid Miss Thompson, £32. Home Mission funds are gradually getting into arrears. The sisters have only collected £24/2/- since last Conference.

The general Dorcas rally was held on Thursday, July 23rd, 13 sisters present. Donations received:—Mrs. Smith, sen., 2/6; Mrs. Woolhouse, 2/-; Friend, 1/-; parcel of secondhand clothing, Mrs. Walker; parcel of remnants and samples, A Friend, Newmarket; 1 dozen flannelette and 2 pairs knitted socks, Friend. Eight garments were sent to the Children's Hospital, costume and parcel of second-hand garments to Richmond, and men's clothing to Brim.

Burwood Boys' rally was held on August 5th, 22 sisters being present. Donations received:—2 quilts, garments and tea towels from Mrs. Bryan; suit of clothes from Mr. Meldrum. Number of garments repaired, 49; stockings, 16 pairs.

Next meeting, September 4th, when Mrs. Lee will read a paper on "Loyalty to the Master's Work." Meetings to be held during the month:—Wednesday, 19th, at 2.30, the Temperance Committee will visit Ascot Vale. Thursday, 20th, at 10 a.m., General Dorcas rally, Swanston-st. lecture hall. Wednesday, 26th, at 2.30, Prayer Meeting Committee will visit Northcote.

LETTER FROM MRS. THURGOOD.

San Francisco, July 7th.

DEAR SISTERS,—

Here at last, after such a disagreeable journey. Ever after we left Auckland the trade winds followed us; showers of rain, real squalls, boat rocking, and nearly everyone ill! We were so weary, and sighed for the blessed land. They quite feared on Sunday that we would not get into port till Tuesday, but Monday was fair, and they put on steam and reached the dock about 6 p.m. Our nephew met us, and we were soon on the electric car travelling to his summery home, with its sweet roses, tall fuchsias and golden nasturtiums, where the hungry, tired, sea-worn travellers were rested and feasted, and put into a quiet, soft, delicious (the only word to express it) bed. Good rest and a "homey" breakfast have made us feel like new. Letters greeted us, wanting us to hurry on home, as they want to have our welcome on July 17th. My! but I'll be glad to rest once more from all the weariness of travel. We are sending back the best of love and good wishes for the prosperity of the work in dear Australia, especially to the Executive Council. May they have wisdom from above in all their deliberations, and may the God of love and joy and peace be with them all.

Your loving sister,

A. K. THURGOOD.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

"FAKED" UNIVERSITIES.

Now that so many of our young men are off to America to equip themselves for more efficient service in the interests of our great plea, would it be out of place to caution them against the seductions of "faked" University degrees, of which the enclosed newspaper cutting furnishes a sample? Will not such titles, if tolerated, tend to bring our advocacy of the truth into contempt and sadly hamper our success? A genuine degree, fairly earned, and endorsed by our local institutions, would of course command respect, but anything short of this should be promptly suppressed as intolerable to a cause that professes to be a crusade against all that is untrue.

Would it not be well for churches to carefully investigate the *bona fides* of any title worn by evangelists seeking their support, and insist upon their abandonment if not strictly up to the mark?

I am, &c.,

A CONSERVATIVE.

NOTE.—The extract referred to is the account of the trial of a Mr. Gornett, B.A., M.A., B.D., D.D., who holds American

degrees. As the account appeared in a great many of the Australian papers, we do not consider it necessary to publish it here.—
EDITOR.

C. H. SPURGEON.

To the Editor of the Australian Christian.

I read with pain the editorial note appended to W. Charlick's second letter, and cannot help feeling that the controversial methods adopted by THE CHRISTIAN at times are calculated to do serious harm to our plea for the union of believers. It is ridiculous, as well as ungenerous, to accuse our brother of obliquity of vision because he finds pleasure and profit in reading Mr. Spurgeon's sermons, and recognises how wonderfully God honored and blessed the great preacher's witness for Christ as the Saviour and Lord. The Editor's assumption of infallibility on matters of doctrine, and of the power to discover, and the right to sit in judgment upon people's motives, would be amusing, were it not so pitifully subversive of our efforts to bring about Christian unity on the New Testament basis. I venture to say that the conditions on which believers are admitted to the church of Christ, and on which they remain members of that church, do not require them to endorse THE CHRISTIAN's attitude towards Mr. Spurgeon; also that if Mr. Spurgeon had applied for membership in any one of the societies of disciples, he must have been welcomed as a brother in Christ. Either this, or the adoption by us of an elaborate creed, which we now condemn as a hindrance to fellowship, and as unwarranted by apostolic practice. After reading your note, I found a palliative in the foreign missionary notes on the same page. P. A. Davey recorded some magnificent gatherings in Japan, conducted by "the united missionaries." "Episcopal, Presbyterian, Baptist, Congregational, Methodist, and Christian united, and preached morning, noon, and night." Our missionary workers in Japan, China, and India are realising in practical experience the truth of Mr. Spurgeon's words. Bro. Charlick is in excellent company.

Yours, etc.,

Unley, Aug. 10.

R. BURNS.

REPLY.

We are sorry that our good Bro. Burns does not approve of our methods in a controversy. All we try to do is simply to say what we believe in the most forcible way possible. Bro. Charlick is one of our best friends, helping us in many ways for many years, and we love him for his own sake, and because of his love to us and our common Lord, and we simply meant that on the question under discussion he is mixed up; and so he is, or else we are. We simply said what we thought to be true in our gentlest manner. We recognise, we trust, "how wonderfully God honored and blessed the great preacher's witness for Christ," but we as certainly believe that he would have blessed him a thousand times more if he had declared the gospel in all its New Testament simplicity. We have strong convictions of truth, and are what we are because we be-

lieve we are right, and we give expression to our convictions fully and freely; if that is "infallibility," we plead guilty. As to our "assumption to sit in judgment on people's motives," it is simply not true. We have yet to learn that our plea for New Testament unity includes the necessity of agreement with all that Mr. Spurgeon or any other man has said. The editor and his wife manage to live together in comparative quiet, yet they do not agree about everything, and sometimes in the stress of weather they say so. The conditions on which men are admitted to the church of Christ are found in the New Testament, and have nothing whatever to do with the CHRISTIAN'S attitude towards Mr. Spurgeon or anybody else. We know nothing about "societies of disciples," and so cannot say whether Mr. Spurgeon would be admitted or not. We presume that Mr. Spurgeon was satisfied with being a member of the church of Christ, and that he would not have sought membership with any of the "societies of disciples" of which Bro. Burns appears to know. As far as we are concerned, this discussion is closed.

EDITOR.

Victorian Missions.

M. McLELLAN.

Synopsis of additions reported to last meeting of the Committee by the Victorian missionaries:—

G. H. BROWNE.—Two additions by faith and baptism at Geelong, also one from Colac. Three confessions at Geelong and two at Meredith.

H. LENG and G. ORAM.—Six decisions at Bunyip mission, four at Kaniva and one at Lillimur.

R. G. CAMERON.—Three additions by faith and baptism at Bet Bet, and one at Wedderburn.

H. G. HARWARD and E. W. PITTMAN.—Twenty-four added by faith and baptism at Wedderburn. Results of Williamstown mission up to date of report—Thirty-four confessions, two restorations, and one formerly immersed.

J. CLYDESDALE.—Dr. Cook had conducted a special mission at Brim; four added by faith and baptism.

From The Field.

The field is the world.—Matt. 13: 38.

Victoria.

KANIVA—The first of the three missions planned by our evangelists and the district committee is now drawing to a close. Bro. Leng has for the past fortnight been preaching to large and deeply interested meetings in the old Bunyip chapel, and intends continuing the effort until Wednesday next. Visible results have been so far a general stirring up of interest in spiritual things in the neighborhood, more Bible study than the hearers have been in the habit of indulging in, and seven confessions, with indications that there will still be several more. Six of the seven,

together with a young man from Lillimur, were baptised by Bro. Leng previous to our morning meeting to-day, and afterward welcomed into the church's fellowship. We had a fine meeting, the chapel being filled. We also had the pleasure of listening to an exhortation from Bro. Bell, of Nhill, who was with us for the day.

Aug. 17.

W. C. McC.

ASCOT VALE.—Splendid meetings both morning and evening last Lord's day. At the close of the gospel service two young women came forward and made the good confession in the presence of many witnesses, after a splendid discourse from H. E. Knott.

Aug. 17.

J. Y. P.

MELBOURNE (Swanston-st.).—Excellent meetings last Lord's day, both morning and evening. A. R. Main exhorted in the morning, and we had the pleasure of the company of Bro. Burford, of Adelaide, and Sister Slater from Sydney. One received into fellowship. Subject of Bro. Meldrum's discourse in the evening, "Faith." Last Monday evening a social meeting of members was held, when good-bye was said to H. A. Peers and Allan Stewart, jun., who are leaving for South Africa. The wish was expressed that both would have a safe and prosperous voyage, and when in South Africa would not forget to make a stand for New Testament Christianity—not as many of our members have done in that far-off land away from home—forget their duty in this respect, but to assemble with other brethren there to remember their Lord and endeavor to make the gospel known. Our lantern lecture last Wednesday evening drew the largest audience yet. A. B. Maston discoursed on "Nazareth, the Home of Jesus." This proved most instructive and enjoyable.

R. L.

KANIVA—Our Y.P.S.C.E. is now three months old. We started with a membership of 12 active and 4 affiliate members, and now number 17 active, 9 associate and 6 affiliate members. The meetings throughout have been very good and enthusiastic, and are growing. The Society is doing fine work in training its members in Christian work.

Aug. 17.

W. C. McCALLUM.

BRIM.—The drought is past and over, and, indeed, well-nigh forgotten, and the glorious prospect of the coming harvest has filled the hearts of all in the Mallee with joy and gratitude; and so on Aug. 2 and 5 the brethren of Brim met in their chapel to celebrate their anniversary, the brethren from Galaquil meeting with us, also some from Warmur West. Dr. James Cook was with us by invitation, and addressed the church on the Lord's day morning, and preached two grand sermons in the afternoon and evening to packed houses. On the Wednesday we had a real good time, when from all parts of the country the people poured in to the tea-meeting, held in a large barn kindly lent by Messrs. Burgess, where heavily laden tables groaned under their burdens of good things. The sight was positively inspiring, after the period we have passed through. The evening meeting in the chapel was crowded out, many being unable to gain a position of vantage of any kind. As usual at meetings of this kind, there were the speeches of the visitors—Messrs. Ward, Nicol, B. Marshman, and Dr. Cook. The choir sang splendidly, under the leadership of Bro. Clydesdale. Miss A. Hovey presided at the organ.

Aug. 12.

A. E. BARNES.

BRIGHTON.—The annual business meeting was held on August 4th, when reports were read, the secretary's showing a nett increase in the membership for the year of 20, 8 of which were by faith and obedience; present membership being 99. The treasurer's report

showed a balance in hand of £57/11/10½, and that of the building fund, which is in the hands of several sisters, superintended by Sister A. Grey, £200/5/1. This amount has been raised in three years. There is some talk of enlarging present chapel and building a new one. The Dorcas report showed a very creditable statement, and revealed the fact that the sisters practically provided their own funds; they also produced a credit balance of 12/9½. The Sunday School reported an average attendance of 98, and 3 additions to the church for the year. Reports were also supplied by the secretaries of the Mutual Improvement Society, which has an average attendance of 36, and the recently formed Bible Study Class, conducted by F. M. Ludbrook every Wednesday night, taking chapter by chapter from Matthew 1. The church generally is in a healthy condition and about ready for a tent mission. The election of deacons resulted in the following being appointed:—W. Brochie, J. Maskell, F. M. Ludbrook, E. Holland, W. McArthur, A. Johnson and T. R. Morris.

CROYDON.—Since last report two new members have been received. Sunday School growing, Temperance Society very much alive, and Young People's Meeting attended by more than a score. The prayer meetings are making this church.

Aug. 17.

J. W. P.

BALLARAT (Dawson-st.).—Two confessions during the last fortnight. One of the candidates was baptised on Wednesday, August 4th, and the other on the 15th. The first is living in Geelong, and will take membership there.

Aug. 16.

T. H. VANSTAN.

SHEPPARTON.—We have been cheered by a visit from A. M. Ludbrook. On Monday night a cottage meeting was held, and at the close of an address by Bro. Ludbrook, two, a man and wife (who had been attending the gospel meetings at Echuca, and lately moved here) decided for Christ, and were baptised on Wednesday.

Aug. 16.

E. D.

LYGON-ST, CARLTON.—Since last report a fortnight ago, one young man received into fellowship by baptism. On Lord's day large meetings. Bro. Johnston addressed the church in the morning, and spoke to an attentive audience at night on "Mountain Incidents," the second last of the series, "Mount Olivet—The Coming." We have had many additions of late; we are also losing five who are leaving for Sydney, South Africa, and America. Our young Brother Willie McClean is leaving for Sydney with the intention of proceeding to America to qualify himself for the work of an evangelist.

J. McC.

New South Wales.

COROWA.—We are glad to report four additions by faith and obedience, and others interested and not far from the kingdom. We anticipate holding a tent mission for five or six weeks, beginning about the end of September next, and we are hoping and praying that many may be found pressing into the kingdom of Christ. We are also taking part in a united tent mission that will commence on August 16th, and continue for ten days; this will serve to create an interest from which we hope to benefit later on during our own mission. Bro. Griffiths is doing a good work, and the prospects for the future of the church here are somewhat brighter than they have been for some time past.

E. J. W.

LISMORE.—Our Sunday School is steadily growing—55 scholars present yesterday and another class formed, making six in all. At the close of last night's gospel address, two young maidens, Kathleen Fur-

longer and Christina Wotherspoon, confessed Christ. Thos. Bagley is coming from Sydney to conduct the mission conjointly with Bro. Fischer, and we are all busy ploughing up and sowing for the mission harvest. Will everyone please join in watering with earnest prayers, and then God will surely give the increase.

Aug. 10.

F.R.F.

ADAMSTOWN.—The new cause here is progressing very favorably. On Lord's day morning we meet around the table of our Lord. Already three young sisters have made the good confession, and are to be immersed next Sunday evening. On Wednesday nights we have well-attended gospel services, presided over by L. A. Williams.

Aug. 10.

GEORGE J. R. ENGLAND.

West Australia.

BUNBURY.—As Bunbury promises to be a great field for evangelistic work, the brethren here are desirous of procuring a block of land under their offer. The block is a magnificent site for building, and as land is very scarce and valuable we would like to obtain this if possible. Its value is £150, and conditions are deposit of £75 and remainder in twelve months. We being so few cannot assist very much financially, and so we make this appeal to the whole brotherhood, knowing that your sympathy is with the work in all parts of the world. At present we have promise of £25 on first deposit, and if necessary £25 on second, this being a splendid beginning, and further contributions will be thankfully received. Will brethren everywhere kindly do their best to assist.

On behalf of church of Christ, Bunbury,
P.O. Bunbury. GIFFORD A. C. GORDON.

BUNBURY.—Glorious meeting on Lord's day evening, August 9th, when Bro. Gordon spoke. We had the record meeting, forty-nine present. At the close of the address two came forward and confessed Christ, one young man and one young lady. We are making preparations for the coming tent mission. Pray for the work.

Aug. 9.

G.W.K.

New Zealand.

AUCKLAND.—Last Friday, July 24th, the church held a social as a fitting wind up to the fortnight's mission, and invited all who had been working to secure its success, including the Senior Bible Class and the singers who by their song services had done so much to help on the good work. The 17 converts were also invited to be present, and a very pleasant evening was spent, speeches, songs, recitations, etc., finishing with a supper dispensed by the Sisters' Sewing Class, sent those assembled home in good humor, pleased and satisfied. Opportunity was also made at this function to bid farewell and God-speed to Robert Hall, who, having accepted the management of a Farmers' Co-operative Society in Wellington, was leaving in a few days to take up the duties of the position. Bren. Perkius, Bagnall and Watt spoke feelingly of the position which Bro. Hall, by his integrity and devotion to duty, had secured in the affection of the church, and on its behalf wished him the very best things in his new sphere of labor. The annual winter gathering in connection with the Bible School was held last Tuesday evening, and was a great success. All the exercises had reference to "Light" and a very pleasant and profitable time was spent by the large number assembled. Since his arrival here from Melbourne, Bro. Marmont has

taken an active interest in church and schoolwork, and he is doing a good work in connection with his class of boys, not being satisfied with seeing them on Sunday only, but holding a week night meeting with them to instruct them in athletic exercises. He is very popular with his class. Our Wednesday evening meetings have for two weeks now been discussing the question of Faith Healing or Doweyism, Divine Healing, and great interest has been developed, and we hope some light has been thrown on the subject, and the New Testament teaching on the subject elucidated. We expect to have one more meeting on the subject. At our morning meeting yesterday, the collection was in aid of the F.M. Society of Australasia, and netted £9/2/4.

Aug. 3.

H.B.

KAITANGATA.—We have had a visit from Bro. Arnold, President of the Home Mission Executive of the South Island. We had a good meeting in the morning, 32 being present at the breaking of bread. Bro. Arnold also spoke in the afternoon to scholars, parents and friends, and preached in the evening to a full house.

Aug. 3.

EDWIN ROGERS.

WELLINGTON S.—Since last report we have had the pleasure of receiving into church fellowship three persons. Last Sunday an extended gospel mission was commenced, conducted by Bro. Franklin, of Nelson, assisted by Bro. Bull, of Dixon-st. All the meetings on Sunday were addressed by Bro. Franklin, as were also the meetings on Monday and Tuesday. Bro. Bull preached on Wednesday. So far the result has been that three have come forward. The meetings will continue for another week, and will conclude with a thanksgiving service.

Aug. 7.

S. McIVER.

CHRISTCHURCH.—Last Wednesday evening there were three candidates for immersion, including the two young men who "came over the line" the previous Sunday evening. The third was a young woman who also desired to yield herself to the Master. The same evening two more young women publicly confessed their faith in the Christ, and at the conclusion of last night's meeting, after a double appeal by Brethren Strutten and Manifold, still another two young women went forward. Yesterday was a special day for the Sunday School, and anniversary services were held in the afternoon and evening, the chapel being comfortably filled on each occasion. J. R. Clarke, our superintendent, presided at the afternoon gathering, and opened the proceedings with an exhortation to increased interest in Sunday School work. Mr. Gray, of the Baptist Church, kept the audience highly interested for twenty-five minutes with an address on "Making a Name," and choruses, etc., made up an enjoyable programme. At the evening service G. Manifold presided, and Bro. and Sister Strutten, from India, gave interesting addresses on the awful condition of the heathen in that country. (Bro. Strutten is now well on the way to recovery, though he still shows signs of his recent illness). The remainder of the evening's programme was on similar lines to that of the afternoon, Bro. Brockett acting as conductor. At the conclusion of the meeting there were two confessions as above mentioned.

Aug. 3.

GEO. P. PURNELL.

OAMARU.—The quarterly business meeting of the church was held on 29th July, and was one of the best gatherings of the kind held for a long time. Being in the form of a social made it a little more inviting than the ordinary run of business meetings. The Sunday School report showed that satisfactory progress was being made, the average attendance for

last quarter being greater than for some years past. The Christian Mission Band also showed a good record, and altogether the church, under the care of Bro. McCrackett, is steadily progressing. After church matters had been attended to, refreshments were handed round by the sisters, and after justice had been done to the good things provided, a presentation of a copy of the Jubilee Pictorial History was made to the church secretary, Bro. Gebbie, inscribed—"From the church of Christ, Oamaru, to Bro. James Gebbie, as a small token of love, esteem and remembrance of his long and faithful service to the church."

South Australia.

HINDMARSH.—We had a splendid meeting yesterday morning for worship and the breaking of bread, at which eight were extended the right hand of fellowship, seven of whom were baptised the previous day, and one previously baptised. Their names were: Mr and Mrs. Wyatt, Mrs. Coles, Miss Martain, Miss Violet Doley, two Misses Fox and Wilfred Perriam. May the Father's richest blessing rest upon each and all, helping them to take up the cross daily and follow Jesus. We bless his name for this token of his favor.

Aug. 17.

A. C.

UNLEY.—T. J. Gore returned to us to-day after a fortnight's absence, and gave an excellent report regarding the work at Kadina. Since last report two young men and a young woman have put on Christ in baptism. For some time a prayer meeting has been held on Lord's day mornings from 10.15 to 10.45, and it is a means of great blessing. The Sunday School has grown so much of late that the teachers have appointed T. W. Macklin as assistant superintendent, and he began duty to-day. The church building will shortly need renovation on the outside, and members are asked to make the necessary provision for the expense. The envelope system of receiving contributions is proving a decided success, and the officers ask that it shall be generally adopted.

Aug. 16.

R.B.

GROTE-ST.—Meeting this morning well attended. Bro. Grinstead spoke on Genesis 3, "God and the Murderer." The right hand of welcome was extended to Miss Fleming, from Strathalbyn church, and also to Miss Owen and Master Roy Trestrail, recent converts. The young ladies' Bible Class assembled in large numbers to welcome their new teacher, Miss Elsie Verco. A fresh class has also been formed on the boys' side of the school, and William Magarey has become their teacher. The Friday evening lectures on the Bible conducted by Bro. Grinstead are drawing large numbers, and are worthy of being attended by all students of the Bible. We trust before long to see the lecture hall full. There was a large attendance at the meeting to-night, Bro. Grinstead preaching on "Peter and the Keys." One young girl obeyed her Lord in baptism.

Aug. 16.

E.R.M.

CROYDON TENT MISSION.—Good meetings for the week at the tent; 24 confessions up to date. Mission extended for two weeks. Going to finish up the mission next week in the Hindmarsh Town Hall. We expect great things.

Aug. 10.

W.O.B.

NORWOOD.—On Lord's day, August 9th, Percy Pittman addressed the church. Two were received by obedience to Christ. Yesterday our meeting was very good. Geo. Cosh, wife and four daughters were received into fellowship with us.

Aug. 17.

A. C. RANKINE.

QUEENSTOWN.—One received in the morning. The young man who confessed last week was immersed

in the evening. When we visited him on the previous night, he had invited several of his young male companions to meet me to hear the Word of God, and we had a profitable time. They were all present to witness the baptism.

Aug. 17.

W. MOFFIT.

Queensland.

ROMA.—A farewell social to P. D. McCallum was given by the members on Wednesday evening last, on his departure for America. The chair was occupied by James Saunders. An interesting programme was introduced with a recitation by Sister McLean, the other contributors being Sisters Hoskins, Pitman, Kieseker, Page and E. Pittman, and Bren. Saunders, Hoskins and McCallum. Several gramophone selections were also given by Bro. Hoskins. Light refreshments were partaken of. The chairman, on behalf of the members of the congregation, presented Bro. McCallum with a purse of sovereigns, and while expressing regret at his departure, wished him every good wish wherever his course might be directed, sentiments which were echoed by James Kennedy and L. A. Hoskins. Bro. McCallum thanked his congregation for the kindness which had been shown him, and stated that he would always remember with pleasure the time he resided in Roma.

Aug. 10.

L. A. HOSKINS.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

One decision at Fremantle on August 9th.

One confession at Footscray Sunday night.

W. G. Alcorn's contribution to the F.M. fund was 3/-, not £5.

We hear of two confessions at Bunbury, W.A., on August 9th.

We have received from D. A. Ewers 20/- for W. W. Davey fund.

The church in Oamaru, N.Z., is preparing for a Sunday School rally.

D. R. Hall, M.L.A., of Sydney, has recently passed his final examination as a barrister.

We have a number of very fine articles in hand, which will enrich our pages in the near future.

G. E. Brough, of Bay-rd., Cheltenham, is now secretary of the Cheltenham Lord's day School.

Mrs. R. B. Davis acknowledges 10/- for Mrs. Fleming from Dorcas, per Mrs. P. B. McMaster.

There was a fine meeting at South Melbourne on Sunday night last, and at the close three confessions.

There have been forty-five confessions at the Williamstown mission. It will close on Sunday evening next.

The Bible Advocate, England, of July 17th, gives a two-page notice of the Jubilee Pictorial History. Some time we might reprint it.

In connection with the recently formed church at North Fremantle, Bro. Hagger expects to commence a tent mission there next month.

P. D. McCallum left Brisbane last Wednesday, August 12th, for U.S.A., with the object of attending the College of the Bible, Lexington.

The Croydon (S.A.) tent mission, with F. Pittman preaching, has just closed its fifth week with twenty-seven confessions. They continue another week.

W. C. Craigie acknowledges for W. W. Davey fund 20/- each from D. A. Lewis, South Yarra; "Sympathiser," Swanston-st.; and church, Castlemaine.

The following telegram was received as we went to press, from P. A. Dickson:—"Six confessions Sunday night at City Temple, Sydney, two of which were Chinese, made at their meeting in the basement."

We regret to hear that A. E. Illingworth was unable to speak last Sunday, but are glad to know that he is now greatly improved. W. J. Williams spoke at Petersham in the morning, and E. Gole at night.

F. W. Greenwood and Bro. Alford, of Newmarket, expect to be present at the South Australian Conference. We hear that Bren. Wilson, Smedley and Crouch, of Doncaster, will most probably accompany them.

We understand that Herbert Saxby, who went to the Bible College, Kentucky, some years ago, will return to N.S.W. at the end of this month, and that if any inducement is held out to him he will remain in this country as a preacher.

We are glad to notice in an American paper that Bro. Wharton, after three years' residence in America, purposes returning to his missionary work in India. He is much improved in health. His wife and family will remain at Hiram, U.S.A.

The anniversary of Footscray Young People's Society will be celebrated in the chapel, Paisley-st., on Wednesday, August 26th, beginning at 7.45 p.m. Speakers—J. Johnston, A. J. Saunders and H. G. Peacock. All brethren heartily invited.

We promised to print anything which might be said on the other side of the use of the organ in worship on August 27th, but we find that is the date promised to our South Australian churches, so that this matter will have to be postponed a week.

At the last meeting of the Victorian Missionary Committee it was decided to hold a GRAND MISSIONARY RALLY in the Masonic Hall, some time during the last week in September. The exact date will be announced as soon as the hall has been secured.

The whole of next issue, or as much of it as may be required, will be given up to a South Australian number, containing a very carefully prepared report of evangelistic work in that State. A number of extra copies will be sent to our South Australian churches.

Results of Temperance Essay Competition:—Division under 14, A. Clarey, South Yarra; division 14 to 18, Miss G. Holland, Maryborough. For division over 18 no competition. Only one silver medal is awarded in each division on account of the small number of entries.—W. J. W.

W. O'Brien, who is now stationed at Croydon, the extreme northern part of Queensland, writes:—"I am trying to evangelise in a quiet way up here, and I think the future bright. I try to live as a Christian should live, and though I know I fall short of my ideal, yet it has influence with the people."

D. A. Ewers expects to spend four weeks on the Kalgoorlie goldfields, commencing August 30th, where he will take the place of Bro. Campbell, who purposes paying a visit to S.A. During his stay at Kalgoorlie, Bro. Ewers will visit adjacent churches as President of the Conference in the interests of work generally.

B. J. Kemp writes:—"I had a letter from a Birmingham brother saying that they had heard from Australia that we were going to the Conference, and wished to know if they may have the pleasure of arranging for our accommodation. I have replied accepting their kind offer. The Conference is on August 4th, 5th and 6th. We quite appreciate these kindnesses shown."

W. Burford, of Adelaide, was in the city a few days of last week and a part of this. On Sunday he met with the church in Swanston-st. in the morning, and at Lygon-st. in the evening.

"I notice Bro. Hagger's remarks in last week's CHRISTIAN on certain phases of the Holy Spirit's work. I have tried to reply in a few paragraphs, but cannot make my point plain enough. As the subject is interesting and very important, with the Editor's permission I hope to deal with it in an article shortly. Meanwhile, thanks to Bro. Hagger for raising the query."—J. INGLIS WRIGHT.

The various temperance bodies of the Kensington and Flemington district, including the Rechabites, Good Templars, Sons and Daughters of Temperance and the W.C.T.U., have formed a Prohibition League, and have elected F. W. Greenwood president. Meetings are being held every other Saturday night in the Public Hall, which is crowded, and the people are being educated on the Prohibition question.

Coming Events.

Observe the time of their coming.—Jeremiah 5 : 7.

AUGUST 25.—TEMPERANCE COMPETITION in Recitations for Group 4 will be held at Hawthorn Chapel, at 8 o'clock. Competition for Division under 14 only, on account of there not being enough entries in other divisions.

AUGUST 27.—Church of Christ Lord's Day School, North Fitzroy, Half-yearly Demonstration (57th Half-year), will be held in Fitzroy Town Hall, on next Thursday, at 7.45. Doors open at 7.15. Programme consisting of Action Songs, Solos, Recitations, Choruses, Dialogues, etc. Admission Free. No Collection. All welcome.

AUGUST 30 & 31.—The Anniversary Services of the Malvern Sunday School will be held on Sunday, August 30th, at 3 p.m., and Monday, August 31st, at 7.45 p.m. Special singing by the scholars, and an address to scholars and friends on Sunday, and Singing, Recitations, Dialogues, Distribution of Prizes, etc., on Monday. All welcome.

AUG. 30 & SEP. 2.—Park-street, Unley, Church ANNIVERSARY SERVICES on Sunday, Aug. 30. Tea and Public Meeting, Wednesday, Sep. 2. Will Inter-State visitors to South Australian Conference come early and have fellowship with the Unley brethren preparatory for the Town Hall gatherings.

SEPTEMBER 7.—1903. Church of Christ Band of Hope Grand Concert in the Christian Chapel, Lygon-street, Carlton, on Monday, September 7th, at 8 p.m., assisted by Mrs. B. J. Ball, Mrs. Roy Thompson, Miss Jeannie Craigie, Messrs. W. Murray, S. H. Pittman and W. P. Roberts, The Lygon Street Quartette Party, The Lygon Street Mandolin Party. Admission 6d. Pianiste, Miss Jeannie Dickens. W. A. TATE, Hon. Sec.

WANTED.

WAITRESSES.—A. L. Crichton has vacancies for a few smart young ladies at the Agricultural Society during show days. Personal application necessary. Rankin's-road, Kensington.

A. L. Crichton will be pleased to see his country friends at his Refreshment Booth near Judge's Box in Agricultural Grounds.

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Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

PARKER.—It is with feelings of deep sorrow we report the sudden death of our young sister Miss Lucy Parker, second daughter of Wm. Parker, of Long Plain. Lucy was apparently in her usual health when she retired on the night of July 31st. A little past midnight a sound from her room aroused her parents, who, going to her assistance, found her in such a serious condition that nothing could be done to give relief, and in a few minutes she passed away. She was known to be physically weak, but no one suspected anything of a serious character. Indeed, the day before her death she was particularly active and cheerful. She had, however, given intimations at various times to special friends of her doubts about living very long. These forebodings were not taken very seriously at the time they were mentioned. Our beloved young sister was about 22 years of age. She was baptised, and united with the church here about 6 years ago, and has always been a consistent and exemplary Christian. She was much beloved, not only in her own home, but by a large circle of friends. She will be greatly missed by those who felt the quiet influence of her kindly nature and cheerful disposition. But she has gone to be with her Lord, at whose feet she learnt the truths that made her life beautiful. May the lessons of her youthful piety, as well as that of her sudden departure, be greatly blessed, especially to the young of this district.

Long Plain, S.A.

R.W.

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Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

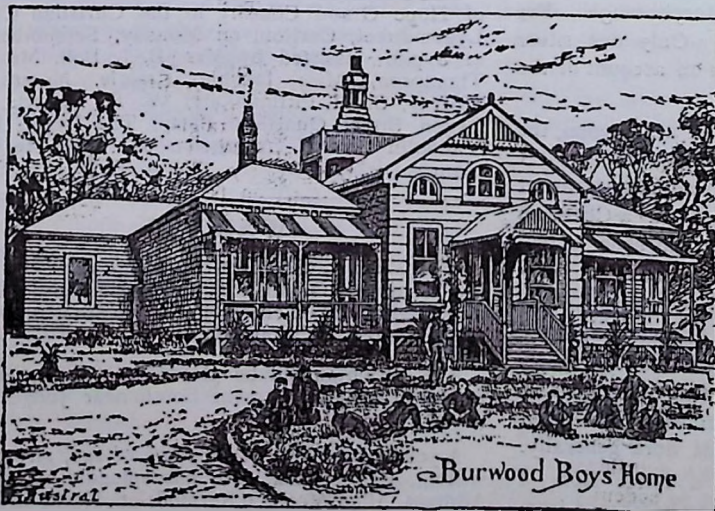
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TASMANIA.			
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Church, Tadmor, Nelson	1 0 0
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Alice Pritchard and Kate O'Neill, School Wellington South	(B) 0 13 0
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As an Earthling.

By HATTIE A. COOLEY.

PART II.

CHAPTER VII.

SHADOWS BEFORE.

Roy Hastings was to perform the ceremony. Grayson had chosen Denham for best man, and as Gertrude had no particular choice of her own, she quietly acquiesced to his suggestion that Nellie Hastings should act as bridesmaid.

Nellie and May both insisted on helping Gertrude to dress. To tell the truth, she would have preferred to be alone. To the casual observer she appeared perfectly calm. Excitable Nellie declared that such calmness was utterly beyond her comprehension.

"Here you are as tranquil as a May morning," she said. "Now, if I were in your place, I know I should be in such a flutter that I shouldn't know whether the gloves were to go on my hands or on my feet!"

Afterward, when May and Nellie had joined Roy and Nate in the hall, as the four stood waiting there together for a few minutes, Nellie broke out in an impetuous whisper:

"Say! it's just awful!—I can't help feeling that she doesn't love him—dear old Grayson! And he is so wholly wrapped up in her!"

"Still waters run deep, sometimes, Nell," May said, "and she may be one of those who do not show to everybody what is in their hearts."

Roy looked very grave. "Dear old Grayson!" he sighed, echoing his cousin's words, "I wish he might be happy! But I am like Nell," he added, with a shake of his head; "I am fearful."

"Well," Denham remarked, "Grayson has just one chance of happiness, and that is in always remaining as blind as he is now. As soon as I saw them together, there wasn't a shadow of a doubt in my mind; but you couldn't make him see it!"

Meanwhile, Garth Grayson was standing in the dressing-room alone with his bride. He was holding both her hands, and there were tears in the brown eyes that looked up so lovingly into her face.

"Gertrude," he said, and the quick catch in his voice sounded like a sob, "I cannot realise that such happiness is for me!"

A strange expression went over her face. "Don't!" she said, as if the words hurt her, "don't! I am not worthy of it!"

"My dear girl," he answered gently, "you must let me be the judge of that."

Just then there was a soft tap at the door, and Mrs. Hunter beamed in upon them, to inquire if they were ready. Presently the strains of the wedding march floated through the rooms, and the bridal party passed down stairs.

The tall bride looked taller than ever in her plain, heavy white silk dress, with its sweeping train: but it was not wholly the effect of the dress, the stately poise of her head had something to do with it; then, too, there was the contrast—the deformed figure

beside her scarcely reached to the level of her shoulder.

She went through the ceremony with apparently the utmost calmness and self-possession, but it was in outward appearance only. Indeed, Gertrude Deering's thoughts were in such a turmoil that she scarcely knew what she was saying.

Alas! she knew too well now, and she felt that she should continually realise it more and more, that she did not love this man whom she was promising to love, this great-hearted man who rested his heart with her in such perfect confidence that she returned as generously as he gave.

The intensity of the consciousness pierced through her brain like the cut of some sharp instrument. But it was too late now to retreat. She must go on at all hazards. Once, only once, during the ceremony did she venture to glance into Grayson's upturned face, and then the perfect happiness there smote her to the heart.

By a tremendous effort, an effort such as only strong natures like hers are capable of, she succeeded in partially extricating her thoughts from the troubled confusion of her soul. Graciously she stood beside her husband to receive the congratulations and good wishes of the guests; but the earnest hopes for lifelong happiness expressed so heartily by Grayson's many friends had naught but secret stings for her. "If they knew! oh, if they knew," she kept thinking, "what would they think of me? But I was not wholly mercenary," she told herself with pitiful efforts at self-comfort; "he wanted me so, and I did like him in a way, as a friend; it was not wholly for the sake of being taken care of!"

They were to start immediately upon their wedding trip through the West, where, with characteristic thoughtfulness, Grayson had planned to spend the months of the summer vacation. He had planned solely for Gertrude, in the hope that a change of climate would greatly benefit her health.

"I mean to bring her back with sparkling eyes and cheeks like a red, red rose," he told her aunt gayly in the overflowing happiness of his unselfish love. "The mountain climbs and camping will do wonders for her; you will never recognise our invalid in the magnificent specimen of womanhood that I shall introduce you to three months from now."

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"I know it," the girl said, her lips quivering, "I know it!" and she threw her arms impulsively around her uncle's neck, half sobbing.

Ah! she did know it; and in that knowledge lay the keenest hurt of all. If he had been less kind, less unselfish—if he had not rested so completely trustful in her love for him—she would not have suffered such agonies of remorse.

With the keen intuition of love, Grayson must have detected somewhat of these troubled moods, but so long as he kept his faith in her he could not discern the cause. He passed them by more lightly, too, because during all his acquaintance with her she had been a girl of moods. He did not know, and no one else dreamed, under what a tension she was living. Not that it was so hard all the while; there were times when the tension relaxed somewhat; especially was this the case when they were in the company of others. Occasionally, along at first, she had strange flashes of anger toward Grayson, as though in some way he were to blame for the sad perplexity in which she found herself. But the feeling would soon pass away, and, in her remorse afterward, she would be so almost tender toward him that whatever of doubt might have begun to arise in his

mind vanished like a fog before a touch of sunlight. Gradually, although scarcely conscious of it, instead of these spasms of remorse, she began to have a constantly greatening pity for him; he was so fond of her, not obtrusively so, but every touch of his hands was like a caress, his very presence gave her a perpetual sense of how much he loved her, and it was this pity which nerved her to endure what seemed unbearable.

And so she lived, drawn this way and that by the straining tension. It was a long struggle, extending through many days and weeks and months. Over and over again she wondered how long it would be; how long this love would remain blind; how long that love would bear the coldness toward him which he must inevitably understand some time. Would he hate her when he did come to know the truth and the wrong that she had done him? No; he might be wounded to the death, but Garth Grayson would love her still—as some women love—to the very last.

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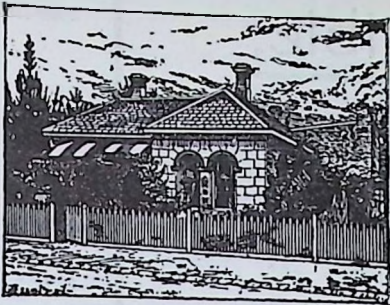
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